A

SERMON

Preach'd to the

SOCIETIES

FOR

Reformation of Manners,

In the CITIES of

London and *Weſtminſter*,

May 13th, 1700.

Publiſhed at their Requeſt.

By *ISAAC MAUDUIT*,
Miniſter of the Goſpel of Jeſus Chriſt.

LONDON,
Printed for Eben. Tracy, at the *Three Bibles* on *London-Bridge*, 1700.

TO

The Right Honourable

Sir *George Treby*, Knight,

Lord Chief Juſtice of the

COMMON-PLEAS:

AND

To His Religious Conſort,

The Lady *TREBY.*

My Lord,

THat Great, Religious and Learned Prelate, the Glory of the Weſt, Dr. Joſeph Hall, then Biſhop of Exeter, thus Remarks on the Man men-

tioned in the Goſpel, called Legion, "The Poſſeſſed is bound "with the inviſible Fetters of "Satan, and with the mate-"rial Chains of the Inhabi-"tants; what can bodily force "prevail againſt a Spirit? yet "they endeavoured this re-"ſtraint in Charity, that he "might not hurt himſelf; "and in Juſtice, that he might "not miſchief others. *Neither* "*may the* Spiritually Poſſeſſed "*be otherwiſe handled, two ſorts of* "*Chains are fit for outragious Sin-*"*ners*, Good Laws, and Impar-"tial Executions; *that they may* "*not harm, nor be hurt to Eternal* "*Death. Thoſe Iron Chains were* "*no ſooner faſtned on the Demo-*

"*niac*,

" *niac, then broken; but the* Eter-
" nal Decree *Satan can never*
" *break; the Almighty Ruler of*
" *Heaven, Earth and Hell, has*
" *chained him up in the bottomleſs*
" *Pit. Thus it is with the* Spi-
" ritually Poſſeſſed, *all Bonds of*
" *Reſtraint are commonly burſt by*
" *the fury of Wickedneſs; Any*
" *regard to the Fear of God, to*
" *Civility, to a Dread of Men,*
" *to wholſome Laws, and careful*
" *Executions, are no more to the*
" *deſperately Licentious, than Cob-*
" *webs to an Hornet: Yet let theſe*
" *wildeſt Wretches know, God has*
" *provided Bonds for them, even*
" Everlaſting Chains of Dark-
" neſs: *Theſe will hold the De-*
" *vils themſelves (their Maſters)*

" *unto the Judgment of the Great*
" *Day, how much more thoſe im-*
" *potent Vaſſals. Oh that Men*
" *would ſuffer themſelves to be*
" *bound to their Behaviour, by the*
" *ſweet and eaſie Recognizance of*
" *their Duty to God, and the Care*
" *of their own Souls; ſo that they*
" *might rather be bound up in the*
" *Bundle of Life* †.

My Lord,

The Religious Proclamations of our Gracious Sovereign, *the publick Countenance of a National Reformation given by many of the Spiritual and Temporal Lords; the particular Encouragement hereof*

† Biſhop *Hall's* Contempl. Tom. 2. l. 3. c. 5. p. 76.

by

by your Lordſhip, and moſt of the Judges; with the warm Zeal of many Juſtices of the Peace, for the checking the Immoralities of Profligate Sinners, ſeem to be an happy Token of the lengthning out of the Nation's Tranquillity; and is a plain Demonſtration, that (notwithſtanding our Daring Provocations) *the Great God has not yet judicially hidden from our Eyes, the Things of our Peace.*

My Lord,

Your Lordſhip's unſtained Converſation, and your univerſally moſt juſtly applauded Equity in your Sentences in that Great Court of Judicature, where you have

have the Deſerved Honour to preſide; doth enliven many with delightful hopes that Righteouſneſs ſhall in theſe Days be the Eſtabliſhment of the Royal Throne, and of the whole Kingdom.

My Lady,

I hope (without ſo much as the ſuſpicion of Flattery) I may reckon it as your Priviledge, of which you have enjoy'd the ſweeteſt Experience, not only to know God, but rather to be known of him: *The diſcovery of Grace ſhines illuſtriouſly on many in the Declarations of the Goſpel, but few are begotten of an incorruptible Seed: I rejoice in the Evi-*

dences

dences of that diſtinguiſhing Grace, *which has viſited your Soul. Your Preſence in Religious Aſſemblies, as it is neceſſary to build you up in your moſt holy Faith; ſo your Countenancing of Religion* by ſo conſtant an Attendance, *is an Encouragement to others to look Heaven-ward: May the Knowledge of the Bleſſed Jeſus increaſe in your Mind, by the Holy Spirits* taking of the things of Chriſt, and ſhewing them to you. *May your Graces be as Reſplendent as your Honour, your Reliſh of Heavenly Things be daily ſweeter, and your believing eſtimate of Divine Objects be much higher than any peculiar value which your greateſt*

greateſt Admirers can expreſs towards you on Earth. There's no Condition but is attended with Snares, Grandeur is not leſs dangerous than meaner Circumſtances: May the Lord himſelf therefore preſerve both your Honours by his Mighty Power, through Faith unto Salvation. I am, my Lord and Lady,

Mary Magd. Bermondſey, *May* 20. 1700.

Yours to ſerve you in the Goſpel of Jeſus Chriſt,

Iſaac Mauduit.

MARK X. 21.

Then Jeſus beholding him, loved him.

IT has imployed the Minds of ſome, to determine how our Redeemer could love this young Man, to whom the Text refers: He was Proud, inſiſting on his own Righteouſneſs; through his Covetouſneſs he parted with a Saviour to retain his Eſtate: After he knew the Will of God, he was offended at Chriſt's Doctrine, quitted his Company, and never return'd to him again; *v.* 20, 21, 22. *Maſter, all theſe have I obſerved from my youth. Jeſus ſaid unto him, One thing thou lackeſt; go thy way, ſell whatſoever thou haſt, and give to the poor,*

poor, and thou ſhalt have treaſure in heaven; and come and take up the croſs, and follow me. And he was ſad at that ſaying, and went away grieved; for he had great poſſeſſions. Yet the Text acquaints us, *Jeſus beholding him, loved him.* To ſolve this Difficulty, we may diſtinguiſh the Object and the Act.

1. The Object. There was ſome Goodneſs or Ingenuity in the Diſpoſition, or Morality in the Converſation of this Perſon. Our Redeemer loved the little remainder of the Divine Image, as yet preſerved in his Heart and Life; *Tenues & paulatim Evaneſcentes Imaginis ſuæ reliquias.* Our Lord liked well that this young Man was not tainted with the common Corruption of that Age; did not wallow in the general Pollution of thoſe times; was not carried away with the overſpreading deluge of Wickedneſs in thoſe days. Though his Sobriety was grounded only on *Re-*

ſtraining

ſtraining Grace, vouchſafed by God to him in his greener years; his degenerate Nature was not chang'd by *Renewing Grace*; his Luſts were not mortified, only curbed in, by the common Influences of the Spirit of God upon him: *This was the free Gift of God, not ſubduing Sin within; ſed in quibus illi placet paulatim reprimentis; controuling and checking impetuous and vile Affections in whom he pleaſes* *.

2. The Act here mentioned, *Loved*, may be conſidered two ways; there is a Divine and Humane Love.

1. A Divine Affection. This alſo is either ſpecial or general.

(1.) Diſtinguiſhing ſpecial, or peculiar, attended with Grace and Salvation; a Love belonging to none but Saints, whom *God loved from everlaſting*, *Jer.* 31. 3. Towards theſe he had a *Love of Good-will*, before they were effectually call'd;

* Will. Strong *of the Covenant*, p. 101.

Yea,

Yea, I have loved thee with an everlasting Love; therefore with loving-kindneſs have I drawn thee: And theſe he imbraces with a *Love of Delight*, after their ſincere Converſion; *Then the Lord rejoices over them with ſinging, and reſts in his love. Zeph.* 3. 17. The Love of God ſhines forth in the brighteſt manner to the Elect, Theſe he ſets apart for himſelf out of the degenerate maſs of Mankind, compared with whom he hates the reſt: *Rom.* 9. 14. Theſe he effectually calls by the Power of the Holy Spirit in their Hearts, others he only invites by the outward Preaching of the Goſpel: On theſe he beſtows Faith and Repentance, others he only commands to believe and repent: Theſe he freely juſtifies, regenerates and ſanctifies; to others he only offers theſe Priviledges: Alſo amongſt the Elect, ſome are not yet reconcil'd, not pardon'd, nor purg'd; theſe God intends to do good unto; but he

he is actually gracious to, and singularly loves them whom he transforms into his own likeneſs : Theſe come neareſt to his Image, and have a more eminent Intereſt in his Affection : Yea in Heaven above, God loves them beſt who do moſt reſemble him *. Such a Love as this, Jeſus Chriſt had not for the young Man.

(2.) General. The great God loves all his Creatures, more eminently Mankind, peculiarly them who have any Features of his Image appearing in them. The Redeemer approved the good Qualities or Vertues diſcernable in this young Perſon. All are not equally lov'd by the great God : Thus St. *Auguſtine* expreſſes it ; *God it's true loves what he has made, though more the rational Creatures ; yet more the Members of his only begotten Son ; but*

* Zanch. *op. Theol. Tom.* 2. *p* 364, 365.

moſt of all Jeſus Chriſt * : With him he is infinitely and eternally well-pleaſed.

2. There is a Humane Love; and of this the Text is to be underſtood: For as our Saviour took our Nature, he was alſo cloathed with our Affections: Jeſus beholding this young Man, loved him; for his good Nature, and externally blameleſs Life. To be juſt in thy Dealings, to walk righteouſly and ſoberly, is agreeable to Reaſon; and is an ennobling of thy Nature. *Mic.* 6. 8. *He has ſhewed thee, O Man, what is good, and what the Lord requires of thee; to do juſtly* †.

Righteouſneſs or Juſtice compriſes a knot or chain of Vertues in it. Chriſt Jeſus now expreſſed an Humane Affection, perhaps in a way of Courteſie and Pity.

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* Aug. *Tom* 9. *in Joh.*

† Ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶσ' ἀρετὴ ἔστι. Ariſt. *Eth. l.* 5. *c.* 3.

(1.) In a way of Courteſie. Chriſt received him very graciouſly, and kiſſed him; as *Origen* notes. When any diſputed learnedly, and anſwered well before the Rabbies, they kiſſed the Heads of ſuch; as *Lightfoot* obſerves: It may be Chriſt did the like, when this young Perſon came and kneeled before him; though in the Text, the word is not ἐφίλησεν, but ἠγάπησεν, not he kiſſed him, but he loved him: Doubtleſs our Lord treated him kindly in his Speeches, or in a friendly Carriage towards him; as a welcome gueſt is entertained by us *. Our bleſſed Saviour readily owns the leaſt Good in Men: This Perſon was not gracious, yet Chriſt did not diſcourage him. If a Reed be broken we fling it away, or trample it under feet; but the Lord Jeſus is of another diſpoſition; *Matt.* 12. 20. *He will not break the bruiſed reed, nor quench the*

* Χαῖρε ξένε πάρ' ἄμμι φιλήσεις. Hom.

ſmoaking flax. Tho' a bright flame of Holineſs doth not yet ſhine forth in thy Converſation, ſome ſmoaking Goodneſs is not diſcountenanc'd by Heaven.

(2.) With Pity and Compaſſion. This young Man pretended to have obſerved the Commands of God; but he had done much to no Saving purpoſe; *He loſt all the benefit of his Obedience, by ſetting it up as his Righteouſneſs.* Chriſt therefore might condole that he went no farther in Religion, ſeeing he was not openly vicious; but free from thoſe Exceſſes which many then ſunk into.

Moreover, the Lord Jeſus is a ſingular Friend of *Humane Society*; the Preſervation of Mankind is very grateful to him; he therefore likes *Political Vertues, e. g.* Juſtice, Temperance, Moderation, Fidelity, Prudence, which Excellencies tend to maintain the Publick: Though ſuch Societies ſhall receive the peculiar Marks of his Favour, *who*

unite

unite their Endeavours for a National Reformation; who are truly the Pillars of the Land, and the Comptrollers of the Vices of a diſſolute Age. From the whole we may remark;

Doct. *The Lord Jeſus loves, takes pleaſure in, and countenances all that lead a Vertuous, Regular, Moral Converſation.*

In the Doctrinal part we may inſiſt on theſe Heads.

Firſt, The Fall of *Adam* has miſerably weaken'd the Children of Men, as to their Morals.

Secondly, The grave, the beſt, the moſt admired Pagan Maſters for Morality, are defective guides; as to the ordering of our Converſation.

Thirdly, Morality is good, and very beneficial.

Fourthly, Yet it doth not merit Grace, is not equal to it, nor ſecures the Soul.

Firſt, The Fall of *Adam* has miſerably weaken'd the Children of Men, as to their Morals. What Intemperance and Luxury do overflow the greater part of Mankind? How many do impair their Health, and ſhorten their days, digging their own graves by Surfeits and Drunkenneſs? Senſuality pollutes both Soul and Body, and manifeſtly impairs the Natural Strength;

Balnea, vina, Venus corrumpunt corpora noſtra.

Therefore the Roman Funerals were wont to be at the gates of the Temple of *Venus*; plainly intimating, that the Luſts of many do deſtroy their Lives *. Such are not govern'd by Reaſon, but by a worſe than brutiſh Appetite: Yet even Sobriety is not Natures Fruit, but a gift of God; not only Juſtifying Faith,

* Mant. 4th *Vol. p.* 57.

but

but Continency is not from our ſelves, but from God, 1 *Cor.* 7. 7. Without a Divine Influence we are no more for vertuous Actions, then a Beam is powerful when the Sun is clouded. VVe are ſuch Clay as cannot form it ſelf into a Veſſel of Moral Honour, far leſs into a Veſſel of Grace. Nature is overgrown with Corruption, it is not intrinſecally ſufficient for Juſtice or Temperance; *We have brutify'd our Tempers, and cannot Moralize our Souls without common Grace; neither ſhall ever be partakers of a Divine Nature, without diſtinguiſhing ſpecial Grace* *.

Secondly, The graveſt or moſt admired Pagan Maſters are defective guides, as to the ordering of the Converſation. The Heathen Philoſophers indeed endeavour'd to cheriſh or enliven ſome faint Principles, or warm Sparks of the Law of God, yet remaining on the Hearts of Men; labouring to calm the Affe-

* Charn. 2. *Vol. p.* 164.

ctions, to huſh the ſtorm of raging Paſſions, and to civilize the deportment of the Children of Men: In order to which they ſtole ſome light from the Holy Scriptures, bringing their Torches to the Sun. The Vertues which ſome of the *Platoniſts* adviſed to, for purging away the defilements of the Soul, *they borrowed from Chriſtian Writers; ſince none of the Philoſophers ever made mention of thoſe Vertues, till Chriſt's manifeſtation in the Fleſh* *. Alas, how weak was that grand direction of old, Συμφώνως τῇ φύσει ζῆν, *to live according to Nature*? It's true, in the ſtate of Innocency the Mind was furniſh'd with perfect Inſtructions; but ſince *Adam*'s Apoſtacy, we might as well expect to meet with all the Maxims of Architecture in the Ruins of a ſtately Building, as to find within our ſelves exact Counſels of what we

* Lud. *Vives de Ver. Rel. Chriſt.*

ſhould

ſhould perform or avoid, *without being taught of God.* None of the celebrated Heathen Authors ever *enjoin'd the Love of God,* tho' it is moſt reaſonable that our Affections ſhould firſt aſcend to him in their fulleſt vigour, to whom our Obligations are ſo vaſt, and whom all other Objects are infinitely beneath. VVhat Directions can we receive from *Ariſtotle* or *Plato,* to prepare us for intimate *delightful Communion with God*; though this is the ſupream happineſs of our Souls? The Heathen Sages *never propoſed divine Glory* as the end of Mens Actions, but perſwaded to Vertue to gain Reputation in the world; to prevent the miſchiefs of Licentiouſneſs; or to draw the Affections by the charming Aſpect of a commendable Deportment: Yea they aſcribed the praiſe of all their beſt Actions to themſelves. Riches, Honour and Safety, they confeſſed to be the gift of God; but imagin'd that

that Goodneſs loſt its luſtre if it came from above; or depended on the Grace of another. *Cicero* thus ſpeaks, " VVho ever gave Thanks " to the Gods that he was vertuous, " tho' he acknowledges it an Hea- " venly Favour to be rich, honou- " rable and ſecure from danger *. The lameneſs of Philoſophical Coun- ſels is demonſtrated at large, by a late and great Divine of our own Country †. That juſtly admired Light in the Eaſtern Church, long ſince diſplay'd the imperfect dire- ctions of the Pagan Morals; τί δ' ἂν εἴποις περὶ τῶν ἠθικῶν μέρους αὐτῶν; " What can " we think or ſay of their beſt Rules " of Diſcipline? All admire Peace, " or an happy Union in the Minds " of Citizens, a bleſſed accord in Fa- " milies, and an amicable converſe " with particular perſons; but who " will be influenced to ſuch a frame,

* Cic. *lib.* 3. *de Naturâ Deorum.*

† *Dr.* Bates's *Harm. Div. Attr. p.* 339 *ad* 348.

" by

" by reading the accounts of the
" VVars, Diſcords, Rebellions of
" their very Gods; or the innumera-
" ble private and publick Calamities,
" which they brought upon the
" world; with the Narratives where-
" of, the Hiſtories and Poems of the
" Heathen, do ſo much abound?
" Sooner would Mankind, yea the
" moſt peaceable and prudent Per-
" ſons, become mad, furious, and per-
" petual diſturbers of their Neigh-
" bours Peace; then they are like to
" be moderate or prudent by ſuch
" Examples. How can we expect that
" the Temptations of Luſt ſhould be
" avoided *, or hope to reform the vi-
" cious; when their very Gods are
" repreſented as Leaders to, and Pa-
" trons of the moſt vile Affections,
" and the moſt debauch'd Practices †?
" This were enough indeed to turn
" our ſtomachs againſt the Heathen

* Καὶ πρὸς τὴν κρείσσω μεταστῆσαι μοῖραν ἀπὸ τῆς χείρονος.

† *Hoc enim omnium indigniſſimum*, ὅτι ἃ τοῖς νόμοις κολάζεται, ταῦτα ὡς θεῖα σέβεται.

" Poets

"Poets, that they ſhould mention "thoſe Perſons as ador'd for Gods, "who were guilty of the Crimes "avenged on Mortals with the ſeve-"reſt Laws, and moſt diſmal Execu-"tion *. Thoſe Authors that were in greateſt Reputation, yet delivered many Immoral Maxims in their VVritings: *e. g.* The *Stoicks* commended Self-murder in ſeveral caſes. *Ariſtotle* allow'd the Appetite to revenge Injuries to be as natural, as an inclination to Gratitude; to put up an Affront he reputed ſervile, but accounted Pride to proceed from a ſublime Spirit. *Plato* in his *Refined Commonwealth*, indulg'd a Community of VVives, and licens'd the telling Lies upon occaſion †.

Thirdly, Morality is good, and very beneficial: It's a Beauty to Humane Societies, a Satisfaction to a natural Conſcience; ſecurity to

* Greg. Naz. *Orat.* 3. *p.* 107. *Art.* 114, 115.
† Bates's *Harm. p.* 358, 359.

the

See Chron: vol: 2d. p. 64. Col. 1.

the Body, and exemplary to others. In whomſoever it is found, it may be juſtly applauded and incourag'd. It is a Fruit of Chriſt's Mediation, and a Preſervative of Mankind; without which this lower world would be a Bedlam or Shambles. Chriſt looked on the Phariſees with Diſdain and Anger, but the Text acquaints you, *He beheld the young man, and loved him.* Our Lord had ſome Affection for him, though he did not eternally reward him. Vertue may not be confounded with Vice; They who perform Acts of Juſtice, Honour, Kindneſs, Compaſſion, are not guilty like them who are arraigned every Seſſions; as violating the Laws of Nature and Reaſon. Under the Old Teſtament Diſpenſation, ſerious Perſons had frequent Viſits from the holy Angels *:

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* *Præſentes namq; ante domos inviſere caſtas*
Cælicolæ nondum ſpreta pietate ſolebant.

Yet

Yet *Catullus* (one ignorant of the holy Scriptures) imputes the loſing of their company to the wickedneſs of the times *.

This was the Reaſon aſſign'd by an Heathen, why the Angels were not any more ſent down to Men from Heaven, becauſe the Inhabitants of the World had abandon'd Righteouſneſs by the covetouſneſs of their deſires; many dy'd their hands in their Brethrens blood; the Parents wiſh'd for the death of their Sons, to enjoy inceſtuouſly ſurviving Relations; and all things were overrun or diſturbed with a profane and unaccountable fury †. But the grave Moraliſt is recompenc'd many ways

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* *Sed poſtquam Tellus ſcelere eſt imbuta nefando, &c.*
Juſtificam nobis mentem avertere Deorum,
Quare nec tales dignantur viſere cœtus,
Nec ſe contingi patiuntur lumine claro.

† Zanch. *oper. Theol. Tom.* 3. *p.* 159.

by God in this Life, though his works are unprofitable to Salvation; not being enliven'd by Faith, not purifi'd by Love to the Redeemer, not deſigning God's Glory. And here remember,

1. Grace doth not aboliſh Nature ſo far as good, but refines it; by higher Principles, by more noble Ends. Chriſtianity eſtabliſhes *whatever is good, pure, lovely, praiſeworthy, in the Eyes of all Men*, Rom. 14. 18. *He that in theſe things ſerveth Chriſt, is acceptable to God, and approved of Men.* Art thou called by the name of the Lord Jeſus, yet comeſt ſhort of the very Heathen? Nay, thou art far worſe than an Infidel, if in a Land of Light thou ſinneſt againſt Nature and Grace. *Philemon* a Pagan Poet would teach thee better Morals, not to defile Virgins, not to pollute thy Neighbours Bed; for the Eye of God is continually upon thee *.

*- Juſt. Mart. *de Monarc. Dei, p.* 106.

2. The

2. The Publick Peace and Safety, with thy own Tranquility, are eſtabliſhed by a ſober Converſation. Enemies to the power of Godlineſs are leſs exaſperated, if they behold thy honeſt quiet Behaviour; their Spirits are mollifi'd; their Rage is mitigated: Such is the efficacy of a regular inoffenſive Behaviour, that it conſtrains them to concord, who had little inclination for it in their natural Tempers *; *Who is he that will harm you, if ye are followers of that which is good?* 1 Pet. 3. 13. A ſtrong Conviction faſtens on the Conſciences of wicked Men, obliging them to reverence unſtained Innocency; the marble Heart of that Prince did ſweat hereby: 1 *Sam.* 24. 16, 17, 18. *Saul ſaid, Is this thy voice, my ſon David? And Saul lift up his voice and wept. And he ſaid to David, Thou art more righteous than I; for thou haſt rewarded me*

* ——— *Manibuſq; junctis*
Ducit ad pacem pietas negantes.
Sen. *Thyeſtes act.* 3. *Chorus.*

good,

good, whereas I have rewarded thee evil. If a man find his enemy, will he let him go away? Wherefore the Lord reward thee good, for that thou hast done unto me this day. God by his Providence prevents many external Vexations, to them that order their Converſation aright, he ſhews his Salvation; or his preſence in the Soul, maintains a ſerenity in their Minds. The Philoſopher thought that Vertue had power enough, to break the force of Troubles, Sorrows or Injuries; and theſe could do no more damage to a vertuous Spirit, than when a Shower falls into the Ocean *.

3. An externally blameleſs Deportment is one fruit of Regeneration. It is God's Prerogative to renew the Heart, but we are commanded to manifeſt the reality of our Converſion by Works meet for Repentance; by a righteous temperate inoffenſive Behaviour before

* Sen. *Ep.* 66. *l.* 9. *p.* 255.

Men. *Acts* 26. 20. *Repent and turn to God, and do works meet for repentance.* Never pretend to be born of God, boaſt not of an inward work of Grace, without an alteration in thy irregular practice. Didſt thou love God, believe in Chriſt, hate Evil in thy Heart, delight in Holineſs, or hadſt a deep ſenſe on thy Thoughts of a World to come; thou wilt aſſuredly diſcover it, by the honeſty, gravity, ſobriety of thy Behaviour. True Morality conſiſts in avoiding Vices, and imbracing Vertues: It is not ſufficient to abſtain from Evil, if we do not Good: *Iſa.* 1. 16, 17. *Truth and Falſhood, Modeſty and Frowardneſs, Faith and Perfidiouſneſs, Chaſtity and Luxury, do overturn each other; we muſt ſtruggle with the Corruption of our Natures, by the vigorous reſiſtance of contrary Vertues* *.

4. The Holy Scriptures condemn all Exceſſes and Diſorders. The

* Bern. *de ord. vit. p.* 1245.

Law

Law of God is the Rule of the new Nature; whatever this blames, we muſt carefully decline: Each real Chriſtian is tender of offending God, and has an awe upon him of the Command: *Pſal.* 119. 161. *My Heart ſtandeth in awe of thy word.* Hypocrites are often buſie about the Ceremonies or Fringes of Religion, yet neglect the weightieſt Duties. *Wo to you Scribes and Phariſees, hypocrites; for ye pay tithe of mint, aniſe and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith,* Mat. 23. 23. But the ſincere have a conſcientious regard, to whatſoever is grounded on Divine Authority. *Clem. Alex.* gives us a good Note, *p.* 195. *Filthy Words, obſcene Pictures, wanton Embraces, may not be retained in our Memories*; according to the advice of the bleſſed Apoſtle, *Eph.* 5. 3. *Fornication, and all uncleanneſs, let it not once be named amongſt you, as becometh ſaints.*

Heaven forbids the bare mentioning of lewd Speeches or Practices, unless to convict Malefactors: What a Solace then is it to observe so *many formed into Societies for a Publick Reformation, with the steadiest Resolutions, and the gravest Counsels, doing their utmost for an Effectual Restraint of the Profaneness of the present Age*? The very Heathens at the Great Day, are likely to be Witnesses against those debauch'd Wretches, which are siez'd and brought to Justice every week, by your abundant Care, and righteous Orders. Even the Pagans upbraided the Adulteries of their times in their Cities:

Μοιχεία παρὰ σοί τε καὶ ἀνδρῶν μίξις ἄθεσμος,
Θηλυγενὴς, ἄδικος τε κακή, πόλι, παντ' ἀκάθαρτα.

As they also expressed their admiring of the chast and sober, whose Minds were not defiled with impure Desires, and who by no Temptations could be drawn off from the Rules

Rules of Vertue to hateful Whoredoms :

Quos deſiderium tenuit nec turpe Cubilis
Alterius, nec tetra inviſaq; ſtupra tulerunt
Ulla unquam maribus *.

5. A vertuous Converſation is not a light matter. Divine Glory, the publick Welfare, the ſupport of Humane Society, with the witneſs of thy Integrity ; are all concerned in it : To be careleſs hereof, plainly argues a diſregard to God himſelf ; and diſcovers the Atheiſm of our Hearts. 1 *Joh.* 3. 10. *Whoſoever doth not righteouſneſs is not of* God. The Philoſopher obſerv'd, *That Vertue has ſomething noble, royal, unconquer'd, unwearied ; but Voluptuouſneſs is mean, ſervile, weak and vaniſhing ; ſupported only in Stews and Taverns* †.

* Clem. Alex. *Pædag. l.* 2. *p.* 195.
† Sen. *de Vit. beat. c.* 7. *p.* 621.

Fourthly, Leſt we exalt *V*ertue above meaſure, we may not forget,

1. It doth not merit Grace. It's Pelagianiſm to ſuppoſe that if a Man did what he could, that God were bound to give him farther Grace: On this wretched bottom the Papiſts ground their Merit of Condignity, as to the works of the regenerate; and a Merit of Congruity on the actions of the unrenewed; as if God in Equity were oblig'd to reward the laudable Carriage of the unſanctified, with true Converſion: whereas the Holy Spirit entirely aſcribes the new Birth to Divine Grace and Mercy; *Tit.* 3. 5. *Not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us.* It is not barely ſaid, it was of Mercy, but Works are utterly diſclaim'd: St. *Paul* doth not mingle theſe, as if our Happineſs were partly by Works, and in part by Mercy; but Works are quite excluded; nor is the Apoſtle

Apoſtle contented to caſhier Works, but to prevent all miſtakes, explains his thoughts; by adding, *Not by Works of Righteouſneſs which we have done*; ſignifying that all our Devotions are intirely rejected from being the cauſe of ſaving Grace.

2. No lovely Qualities of the graveſt Moraliſt, can equal the Graces of the Holy Spirit. They are little better than Atheiſts, who magnifie the vertues of the Heathen to debaſe Chriſtianity; who ſuppoſe there is more Uprightneſs in the Inſtitutions of the Pagans, than in the Laws of Jeſus Chriſt. I grant, in degenerate times ſober perſons may lift up their heads; not as if they were true Converts, but they are not ſo bad as covetous or cheating Profeſſors: Yet the Power of Godlineſs and a new Birth, is eaſily diſcernable from the ſhining excellencies of the Gentiles. *Alexander*, it's true, forbore to defile *Darius*'s Queen, from the Gallantry

of his Spirit; but *Joſeph* durſt not commit Adultery, from an Awe of God upon his Heart. *Scipio* was not ſollicited to Licentiouſneſs by any of his Captives; but *Joſeph*'s Miſtreſs urged often to that Villany, who could have preferr'd or undone him, as he comply'd with, or abhorr'd her deſires, *Gen.* 39. 7. *ad* 20.

3. The ſtate of the Soul is not ſafe, by the moſt ſpecious or moral deportment. Vertue is too amiable to be diſcountenanc'd, yet if thou loveſt thy ſelf ſeek after an higher Elevation. It is like curious Paint, as a graceful Picture, or uſeful Artifice; yet it is not a Principle of Spiritual Life within; a Glow-worm ſparkles in the night, but it is no Star. Do not throw off Morality, but reſtleſly purſue heavenly Grace; leſt only coming near to the Kingdom of Heaven, thou ſhouldſt never be tranſlated into it. Perhaps thou indulgeſt to no open vice,

vice, yet art without Chriſt, thou art uſeful in the State, but not accepted of *God* : Chriſt Jeſus loved this young Man for the matter of his Obedience, yet he told him faithfully, *One thing thou lackeſt*. Yea, thy Sobriety is a ſnare, if thou art conceited of it, and reſteſt in it ; not ſeeking to be reconcil'd to *God* in the Method of the Goſpel : Notwithſtanding thy regular Behaviour in the Eye of Men, thou mayeſt be ſpiritually dead in Treſpaſſes and Sins ; a ſtench or putrefaction is prevented by Embalming, yet the Corps is dead. *Gen.* 50. 2. Thou avoideſt Scandal, yet perhaps harboureſt ſpiritual Sins ; that which is born of the Fleſh is Fleſh, whether in *Nicodemus* or in *Judas*. Till renewed in the Spirit of thy Mind, thou haſt no better than an Animal or rational Life, art not yet partaker of a Divine Nature. *Vertue is the fruit of a ſtrict Education, but Grace is the product of the bleſſed Spirit* ;

Spirit; the former is by awakening Natural Light, the latter is from an Heavenly Beam, or the peculiar Love of God: The firſt rouſes, by jogging of thy Conſcience; the ſecond is the breathing of the Holy Ghoſt upon thee, making all things new within *.

Uſe 1. With mournful Hearts let us all conſider, how heavy will their Condemnation be, who have nothing lovely in them! Once perhaps they had curious parts, but have beſotted themſelves in a worſe than brutiſh Drunkenneſs. Theſe have quite ſuppreſt any uſeful Thoughts in their Minds, by Luxury and Riot; they have perverted any Moral Inclinations (thoſe remaining Seeds of God in Nature) by their Whoredoms, by proſtituting their Conſciences, by ſmothering any rebukes of their own Hearts.

* Char. 2. *Vol. p.* 108.

Eph.

Eph. 4. 19. *Who being paſt feeling, have given themſelves over to laſciviouſneſs, to work all uncleanneſs with greedineſs.* By ſubjecting themſelves to the tyranny of vicious Cuſtoms, they have provoked God to give them up to the ſwinge of ſenſual Luſts. Theſe have loſt the benefit of any goodneſs in a natural Temper or a ſober Education, and deſpiſe the Inſtructions of their beſt Friends; living in defiance of the Laws of God and Men: Many, many of theſe infamous wretches, you have juſtly expoſed to the world in your *Black Lists*; and have brought near *Four Thouſand of them* to feel ſomething of the ſharpneſs of Impartial Juſtice, as an effectual warning to other daring Malefactours. But if the Heathens periſh'd, notwithſtanding Exemplary Morality, and many excellent Qualities; how low in the bottomleſs Pit will theſe ſink, who check all the motions of the Spirit of God, who ſlight all the

the Judgments of Heaven, who with an high hand ſin againſt Ordinances, Providences, Education, with the laſhes of a natural Conſcience; and tranſgreſs the moſt uſeful Laws of theſe Kingdoms!

There is a time wherein the evil Spirits expect to be tormented, more than now they are; the Demoniac expoſtulated thus, *Art thou come to torment us before the time?* The Devil knew that the laſt Aſſizes was the prefixed term for his full execution, and that day was not then come; even the *Evil Spirits acknowledge, confeſs and fearfully attend, a ſet day of univerſal Seſſions: They believe leſs than Devils, who doubt of, or deny, that day of final Retribution.* "Oh the wonderful "Mercy of God, who both to "ungodly Men and wicked Spirits, "reſpites the utmoſt of their Tor-"ment! He might on the firſt "inſtant of the Fallen Angels, have "inflicted on them the higheſt Ex-"tremity

" tremity of his Vengeance : He
" might upon the firſt Sins of our
" *Youth, yea of our Nature*, have
" ſwept us away, and given us our
" portion in that fiery Lake ; but
" he ſtays a time for both. Oh con-
" ſider this ye lawleſs Sinners, that
" ſay, *Let us break his bands aſun-*
" *der, and caſt his cords from off us* :
" *However the Almighty ſuffers you*
" *for a ſeaſon to have free ſcope to*
" *Evil*, and ye can now impotent-
" ly reſiſt the revealed Will of your
" Creator ; yet the time ſhall come
" when ye ſhall ſee *the very Maſters*
" *ye have ſerv'd, (the Powers of*
" *Darkneſs) unable to avoid the Re-*
" *venges of Heaven* : Divine Power
" when it liſts, can command the
" Devils to their Chains, how much
" leſs ſhall Man ſtrive with his
" Maker ; Man whoſe breath is in
" his noſtrils, whoſe houſe is clay,
" whoſe foundation is in the duſt ?
" No ſooner were the Devils caſt
" out of the Man poſſeſs'd, but

" they

" they were in the Swine, and paſ-
" ſed without intermiſſion from one
" miſchief to another; then was
" the Herd carried with violence
" from a ſteep place into the Lake,
" and all choaked: How eaſily doth
" the wicked one hurry thoſe Souls
" (which are under his power,) to
" deſtruction? *Unclean beaſts that*
" *wallow in the mire of Senſuality,*
" *bruiſh drunkards transforming*
" *themſelves by exceſs, even they are*
" *Swine; whom the Legion carries*
" *headlong to the pit of Perdition* *.
And do not our Souls bleed within us, when we obſerve ſo many Sinners enſlaved to divers Luſts, carried captive by Satan at his pleaſure, and treaſuring up wrath againſt the day of wrath?

2. With what a pleaſing aſpect doth Heaven look on you, *the Gentlemen of theſe Societies; who are Enemies to Vice in others, and your*

* *Biſhop* Hall's *Contempl. New Teſt. l.* 3. *c.* 5. *p.* 80, 84.

ſelves?

ſelves ? The Text declares Jeſus beholding this young Man, loved him; if an obſcure ſhadow of the Divine Image be any wiſe delighted in, much more grateful is a lively Picture, or fair impreſſion of it on the Soul *. That converſe which I have of late injoy'd with ſeveral of you, chears my Heart with the Evidences of Grace, *in truth and vigour, in ſome of your Souls* : The Lord increaſe the number amongſt you, on whom he will pour out his *Spirit of Sanctification* ; and let me mention it to your honour, I heartily wiſh that the Example of *ſome of you*, may animate many others *to wreſtle with Heaven in a corner with united cries* ; that the Souls and Bodies of capital Malefactors might not periſh together ; that the Puniſhments inflicted on the blackeſt Criminals might awaken their Con-

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* Πατρὸς δ' ἐξ ἀγάθοιο καὶ αἵματος εὔχομαι εἶναι.
Patre bono taliq; ex ſanguine Glorior eſſe.
Clem. Alex. p. 106.

ſciences

ſciences to argue powerfully in their boſoms, *What fruit have ye in the things whereof afterward ye are aſhamed; the end whereof is death?*

The *Stoicks* indeed very wickedly equaliz'd the Wiſdom and Vertues, of Men and of God; for Prudence making no difference but this, that the one was Immortal, and the other Mortal; nay, that the Creature *had this advantage to be as happy in an Age, as Jupiter in his Eternity.* Yea, with the higheſt exceſs of Pride and Blaſphemy, they preferr'd the wretched imperfect Vertue and Felicity of their wiſe Man, before the infinite unchangeable Purity and Bleſſedneſs of God himſelf; ſaying God is wiſe and happy *by the Priviledge of his Nature*, whereas the Philoſopher was ſo *by the Diſcourſe of Reaſon, and by the choice of his own Will*; notwithſtanding the reſiſtance of his Paſſions, and the difficulties he encounters in the world. Thus they raiſed themſelves above the Throne

Throne of God, which none ſince the rebellious Angels ever attempted to do, but this Sect; yet it was moſt renowned amongſt the Heathens *. But though none are perfect abſolutely as their Heavenly Father is, yet living in obedience to the Goſpel, Heaven expects that we ſhould be like the Children of God, perfect without re uke †. Such upright Perſons, the Counten nce of God beholds with a ſmile; *Pſal.* 1 . 7. The Lord indeed owes nothing to his Creature, yet from the Holineſs of his Nature he cannot but *love Purity, as a Reſemblance of himſelf.* It's Eſſential to the Divine Majeſty to take pleaſure in Righteouſneſs, wherever he ſees it; *The Eyes of the Lord are upon the righteous.* Nothing at firſt invited God to manifeſt his Goodneſs at the Creation, but having beautified

* *Dr.* Bates's *Harm. Div. Attr. c.* 17.

† ἀναπλήπσεις τελείως γίγνεσθ. Clem. Alex. *Strom. l.* 7. *p.* 753.

Adam with Innocency, it was impoſſible not to like the Copy of his own Nature. The great God moſt ardently loves his own Deity, and is well-pleaſed with any ſpark thereof appearing in any of his Creatures; and particularly *in your Societies.*

3. How juſtly may *you encourage your Spirits in your great Undertaking* to ſuppreſs the Immoralities of many; and to eſtabliſh the ſober orderly Converſation of others. *It is a ſign of a People given up to Judgment, when no Man makes head againſt the Projects of Evil; but alas what can one ſtrong Man do, againſt an whole throng of wickedneſs? Yet this good comes of an unprevailing reſiſtance, that God forbears to plague where he finds but a ſprinkling of Faith: Happy are they, who (like the Cœleſtial Bodies carried about with the ſway of the higheſt Sphere; yet creep on their own ways) keeping on the courſes of their own*

Holineſs

Holineſs, againſt the ſwinge of common Corruptions; they ſhall both deliver their own Souls, and help to withhold Judgment from others *. This, this is like to be your Immortal Honour, who unite your Counſels and Abilities for a National Reformation: You cannot but ſuppoſe that your *Bleſſed Deſign* will be clogg'd with difficulties, and may at times meet with an interruption †: Yet let not your Spirits ſink, nor your Hands be enfeebled. The very Heathen Philoſopher ſuppos'd, That no good Man would decline a vertuous Action, though Labour, Cenſuring or Danger, attended it; neither would adventure on a diſhoneſt Act, though Profit, Pleaſure and Preferment did accompany it ‖.

But to put more Life and Activity into your Proceedings, you

* *Biſhop* Hall's *Contempl. N. T. l. 2. c. 5.*

† Τῆς δ' ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν. *Virtutem poſuere Dii ſudore parandam.* Lauch. *Tom. 2. p. 457.*

‖ Sen. *Ep. 76. l. 10. p. 318.*

may be particularly assured, *that the God of Peace will be with you. Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are of good report; if there be any vertue, if there be any praise, think on these things; and the God of Peace shall be with you. Phil.* 4. 8, 9 And having a Promise of the Divine Presence, let Ruffians, Bullyes, reviling Tongues, or Enemies of all Righteousness do their worst, by frowns, threatnings, plots or blows; yet the thoughts of the Almighty's Care over him, was sufficient to maintain the chearfulness of *David*'s Spirit; and to advance him above any servile Fears: Yea, do but wait a while, and then you may see your desire on them that hate you; in a change of their hearts, or ruining of their malicious designs: *Psal.* 118. 6, 7. *Your danger is alone from Men; your help is in the name of the Lord, who made Heaven and Earth.* Remember,

God

God has a ſpecial regard to any imploy'd in Publick Service : This was alledg'd to imbolden *Joſhua* in his Expedition againſt the *Canaanites*, not viler wretches than thoſe you every week are dealing with. *Joſh.* 1. 9. *Have not I commanded thee? Be ſtrong and of a good courage, be not afraid, neither be thou diſmayed ; for the Lord thy God is with thee, whitherſoever thou goeſt.* Not only the Angels of the Churches are in Chriſt's Hand, but the Supporters of a Nations Peace, the *upholders of Humane, yea of Chriſtian Society, ſuch as you are,* may warrantably expect to *be hid in the ſhadow of God's hand, Iſa.* 49 2. Tho' this Promiſe was made to Chriſt immediately, yet it belongs to others alſo, who are eminently ingaged under him : To *Jeruſalem*, and to them that ſeek her welfare, *the Lord will be as a Wall of Fire round about them* ; Zech. 2. 5. alluding perhaps to the Fiery Chariots,

the Life-guard of Angels, which ſurrounded the City where *Eliſha* was; or reſpecting the cuſtom of Travellers, who were wont to make a circular Fire about them; then no Lion, Wolf, Bear, Leopard, or wild Beaſt, durſt meddle with them *. Doubt not, the moſt High will be your ſecurity from the Sons of *Belial*, who would fain offer Violence to you; yea, ſeveral of you have had ſignal Experience already, of Heavens Protection *over you*: However, value not your Lives at ſo dear a rate, as to grudge to reſign them *in this Publick zealous Service, of God and the Nation.*

4. Oh that all who are inveſted with Power and Authority, would be intreated to draw forth the *Sword of Juſtice*, in a faithful Execution of the many Righteous Laws of the Kingdom, againſt Drunkenneſs,

* Greenhil *Ezek.* p. 271, 275.

Sabbath-

Sabbath-breaking, Whoredom, and worſe than beaſtly Senſualities. Why doth the Repreſentative Body of the Nation ſo frequently prepare the moſt uſeful Bills, which our *Gracious Sovereign readily and delightfully Signs*; *and by His Religious repeated Proclamations*, animates to the ſuppreſſing of Profaneneſs? Muſt all theſe Edicts with the Royal Commands, be only Read or Talk'd of? *Menander*, an Heathen, puts careleſs and corrupt Magiſtrates to the bluſh, for their perſonal Irregularities; who give an evil Example in their Practice, tho' their Office requires them to Enact or Execute the Laws upon Tranſgreſſors *. It ſuffices not to ſpeak againſt Sin, (tho' it were in a Charge to a Grand Jury) if Grandees do

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* *Æquumne, Leges qui datis Mortalibus,*
Injuriarum vos teneri crimine?
Pœnas ſtupri feretis & violentiæ.
Juſt. Mart. *de Monar. Dei, p.* 108.

not ſtrike at it. Why were you cloathed with Power, it was not meerly for an Ornament to your Perſons? God abhors you, and your Neighbours will deſpiſe you, if you bear the Sword in vain: Heaven expects your brandiſhing it for a Terror to the lewdeſt wretches: The King and the Nation call upon you, to ſheath it in the Bowels of daring Crimes and Abominations. VVhat multitudes are there, who bid open defiance to Divine Authority, to the wiſeſt and moſt beneficial Statutes of the Kingdom; and are you regardleſs of ſuch Villanies? Have you not Sins enough of your own to anſwer for, muſt the Guilt of others alſo be a preſſing heavy eternal Load, upon your Conſciences? Pray read and ponder on that terrible Doom denounced on a King of *Iſrael*, for not executing Juſtice on a daring Blaſphemer; 1 *Kings* 20. 42. *Thus ſaith the Lord, Becauſe thou haſt let go out of thy hand,*

hand, a man whom I appointed to utter deſtruction ; therefore thy life ſhall go for his life, and thy people for his people. There was an expreſs Law, that every Blaſphemer ſhould be Capitally puniſh'd ; *Lev.* 24. 16. *He that blaſphemeth the name of the Lord, he ſhall ſurely be put to death ; and all the Congregation ſhall certainly ſtone him : as well the ſtranger, as he that is born in the land, when he blaſphemeth the Name of the Lord, ſhall be put to death.* This ſacred Charge extended not only to the *Iſraelites*, but to Foreigners who dwelt amongſt them, or were under their Power ; now *Benhadad* and his Courtiers had horribly diſhonour'd the God of Glory, as if he were no better than the Syrian Deities ; 1 *Kings* 20. 23. *Their gods are gods of the hills, therefore they were ſtronger than we : but let us fight againſt them in the plain, and ſurely we ſhall be ſtronger than they.* For this the great God deliver'd up that Prince

Prince into *Ahab*'s hands, as the Lord had by the Prophet aſſur'd; 1 *Kings* 20. 28. *Thus ſaith the Lord, Becauſe the Syrians ſaid, The Lord is God of the hills, but he is not God of the valleys; therefore will I deliver all this great multitude into thine hand, and ye ſhall know that I am the Lord.* But the King of *Iſrael* was ſo far from cutting him off for this horrid Inſolence againſt the true God, that he did not ſo much as rebuke him; nay, he treated *Benhadad* as a Friend, or Brother, diſmiſſing him on eaſie terms, and taking his word for the performance; not being at all concern'd for the Reparation of God's Honour: But the great God would not put it up ſo, *Therefore thy Life ſhall go for his.*

To bring the caſe nearer home, Suppoſe Dammees and Monſters for Profaneneſs are brought before you, if you wink at their Villanies, or gently reprimand them; the Lord may leave you and your Families

or Relations in their hands, to plunder or burn your Habitations; to decoy, enſnare and proſtitute your own Children; and then your Sin will be fairly written upon the puniſhment. But by Fidelity in your publick Stations, you will anſwer your Dignity and Character; the ſupream and ſubordinate Magiſtrate is the Miniſter of God for good: The Lord appointed, advanced, ſeated Him that is on the Throne, and another in the Chair on the Bench; committing to you the Truſt, and putting this Power into your hands; and God deſign'd you for abundant *Good*, whether *Natural*, to preſerve the Lives, Liberties and Properties of the Children of Men; *Moral*, to prevent Vice, or controul flagitious ſelf-ruining Courſes; *Civil*, to maintain Societies, and promote Righteouſneſs and Honeſty; or *Spiritual*, to uphold the true Religion, and countenance the pure worſhip of God: All this

good

good may be comfortably expected, and your fellow-ſubjects promiſe themſelves ſo great ſatisfaction; when Magiſtrates are active and faithful: Brambles will rend and tear, Fire goes out of them to devour; but the Fruit of the Vine is chearing, and with delight many may ſit down under its reviving ſhadow *.

5. Seeing the Text referrs to a *Young Perſon, whom Jeſus Chriſt beheld and loved*; Let this eſpecially quicken thoſe younger ſober Gentlemen, ſeveral of which have lately enter'd into, and join'd with *theſe Societies*, ingaging with them in the glorious Enterpriſe of a *National Reformation*. May the number of ſuch increaſe continually, with their vigour and uſefulneſs; your warmth and fervour is exceeding commendable, in the United, Prudential, Religious and Succeſsful

* *Caſuiſt. Morn. Exerc. Serm.* 15. *p.* 316.

Methods

Methods taken, to convict the impudent Heaven-daring Malefactors of this Age. In Faithfulneſs to your Souls, I am bound to put you in Remembrance, that our Lord acquainted this very Perſon in the Text, *One thing yet thou lackeſt* : Even an earneſt proſecution of vile Criminals, is ſhort of a ſincere Converſion; I hope you will take it into Conſideration, in your deepeſt, cloſet, retired Thoughts; to be importunate at the Throne of Grace to be *Renewed in the Spirit of your minds, that you may approve of, and delight in the holy, perfect and acceptable Will of God.* Rom. 12 2.

However, I deſire to bleſs the Lord that any *eſcape the Pollutions of the World through Luſt* ; that there are ſo many *hopeful Young Gentlemen* in this degenerate Age: Who condemn the Profaneneſs of others, by their own delighting in Goodneſs; a Rule which *Pytha-*

goras

goras gave of old *. Pray Study much, and be Exemplary in obſerving the Scripture Morals in the famous Text, *Phil.* 4. 8. *Whatſoever things are true, honeſt, juſt, lovely, and of good report; if there be any vertue and praiſe, think on theſe things.* Would to God this Sermon might not end before all here preſent (of riper Years) would ſend up a ſerious Wiſh, to be made new Creatures. *Orpheus*, an Heathen, offers you very wholſome Inſtructions, "Narrowly inſpect your Hearts and "Lives, avoid all the crooked Paths "that lead to the Chambers of "Death, fixing a ſteady Eye on the "Supream and Eternal Governour "of the whole World †.

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* Δειλὰ μὲν ἐκπρήξας ἐπιπλήσσεο, χρηστὰ δὲ τέρπου.
Quæ mala ſunt faciens reprehendere, ſed bona, gaude.
Clem. Alex. *Pæd. l.* 1. *p.* 131.

† *Mentemq; tuam, & Cor dirige, rectâ*
Atq; viâ ingredere, Mundi autem reſpice Regem
Solum Immortalem.
Clem. Alex. *Admon. ad Gent. p.* 48.

The

The perſiſting in a Moral, Regular, Vertuous Converſation, will be ſingularly advantageous to your ſelves, with reference to your Health, Eſtates, Comfort, and Reputation; and ſuch a Reward in hand, is no ſmall incouragement to perſeverance in Well doing.

Πάντοτε δόξα Θεῷ.

FINIS.

Advertiſement.

THere is lately brought from *Chili*, a Province in *America*, a moſt excellent Natural *Balſam*, found out by ſeveral eminent perſons, to excel that of *Peru* and *Tolu*, in curing of divers diſeaſes, as it hath given demonſtration ; 'Tis a Remedy that no man under the Sun can compoſe, being a moſt Odoriferous, and Natural *Balſam*. It cures moſt Diſeaſes in Human bodys ; particularly helps all pains coming from Cold ; chiefly pains in the ſtomach, want of appetite : Coroborating and ſtrengthening the whole body : Tis a wonderful Remedy for all inward ſores, bruſes, or ulcers of the Lungs, reins, bladder, *&c.* it helps ſhortneſs of breath, cough, conſumption, or wheeſings : tis *good* in *moſt* diſeaſes of the head, as falling ſickneſs, apoplexy, palſey, trembling, convulſions, headach, and giddineſs of the head ; & ſtrengthens the brain and nerves, it kills the worms ; and helps the ſtone, and 'tis a wonderful thing for moſt Diſeaſes of the Ears, eſpecially Deafneſs. And outwardly apply'd, cures all manner of green wounds, Ulcers, and Fiſtulas : *&c.* It is only to be had of *Eben : Tracy*, at the Three Bibles on *London-Bridge* Bookſeller, at 1 s. 6*d.* the ounce. The bottles are ſealed with the Balſam-Tree.